

These are anxious days for all of us who are engaged in education. We rejoice in the fortitude, valour & devotion of our men at the front, & wonder ^{recognize that their heroism} ~~is it~~ due to the Schools or is it that England still breeds such "very valiant creatures" as distinguished themselves on 'St Crispian's' day; anyway it is good to know that "the whole army is illustrious." The chivalry of our officers we can trace ^{as well as to the fact} ~~more readily~~ to the heroic impulse derived from the tincture of letters that every public schoolboy gets & to those 'playing fields' where boys acquire habits of obedience & command. But what about the abysmal ignorance shewn ~~at~~ in the wrong thinking of many of the men who stay at home? Are we to blame? I suppose most of us feel that we are, for these men are educated as we choose to understand education; that is they can read & write, think, perversely, & follow an argument, though they are unable to detect a fallacy. We ask in perplexity, why do they seem incapable of generous impulse, of reasoned patriotism, of seeing beyond the circle of their own interests; shall we not find the answer in the fact, that men are enabled for ^{such} ~~these~~ things by education; these are the marks of educated persons; & when millions of men

who should be the backbone of the country seem to be dead to public claims, we have to ask, ^{Why,} then, are not these persons educated, & what have we given them in lieu of education?

Our errors in education, in so far as we have erred, turn upon the conception we form of "mind"; and however far our more philosophical Psychologists have advanced in realising a spiritual concept, the theory which has filtered through to most teachers implies the out-of-date notion of the development of faculties, which itself rests on the axiom that thought is no more than a function of the brain; a notion which is the sole justification for the scanty curricula provided in most of our schools, for the tortuous processes of our teaching, for the mischievous assertion that "it does not matter what a child learns but only how he learns it." ⁹ We teach much & the children learn little; we find our compensation in the idea that we are 'developing' this or the other 'faculty', but a great future lies before the nation which shall perceive that ^{proper, as distinguished from brainwork,} knowledge is the sole concern of education, & that knowledge ^{is} the necessary daily food, let us say, of the mind. ¹¹ Teachers are looking out for the support of a sound theory, & perhaps the first condition of such a theory is that it ~~should~~ shall recognise with conviction the part mind plays in education & the conditions under which this prime agent acts; we want a

philosophy of education which, recognising that thought alone appeals to mind, that thought begets thought, shall relegate to their proper subsidiary places all those sensory & muscular activities which are supposed to afford intellectual as well as physical training. The latter is so important in & for itself that it needs not be bolstered up by the notion that it includes the whole, or the practically important part, of education. The same remark holds good of vocational training; our journals ask with scorn, - "Is there no education but what is got out of books & at school? Is not the lad who works in the fields getting education?" and the public lacks the courage to say definitely, - "No, he is not," because there is no clear notion as to what education means, ^{current} ~~how it is to be~~

distinguished from vocational training which is also indispensable. But the people themselves begin to understand and to clamour for an education which shall qualify their children for life rather than for earning a living. As a matter of fact, it is the man who has read and thought on many subjects who is, with the necessary training, the most capable whether in handling tools, drawing plans or keeping books. The man of a person will succeed in making a child, the better will he both judge his own life & serve society.

III

Principles not generally recognised.

shall in the following pages the method I propose
 I have enumerated some of the points in which our work
appears to be seems to me exceptional in the hope of convincing the reader
 that unusual work carried on successfully in several hundred
 school-rooms -home & other- may claim to be based on prin-
 ciples not generally recognised: & it seems to me that the
 recognition of these principles should put our ~~national~~ national
 education on an intelligent basis, & should supply our
 people with such intellectual resources as make for general
 stability, joy in living, & personal initiative.

May I add one or two more arguments in support of my plea,-

that The appeal of these principles & this method is not to
 the clever child only, but to the average & even to the
 'Backward' child; indeed ~~we have had~~ several marked
successes recorded successes with backward children.

insured This scheme of pretty wide & successful intellectual
 work is carried out in the same or less time than is
 occupied in the usual efforts in the same directions.
 There are no revision, no evening lessons, no cramming
 or 'getting up' of subjects; therefore there is
 much time for vocational work & for individual interests
 & hobbies.

*Children in classes however large pay steady
 attention to their work & resent any time
 lost from their lessons. In fact, school
 work is no longer a contest between teachers & class,*

for the children are greatly interested ¹⁰⁻
 as eager about their work as is the most
~~immaculate~~ ^{the children} teachers.
~~the cause~~

All intellectual work is done in the hours of morning
 school & the afternoons are given to field nature-
 studies, drawing, handicrafts, etc. Notwithstanding
 these limitations, ^{the children} we accomplish a surprising amount
 of good work.

It is not that "we" (^{including the enlightened & devoted} ~~the~~ the coadjutors who labour with me in
 what we believe to be a great cause, including hundreds of
 teachers & parents), it is not that we are persons of pecu-
 liar genius & insight; it is that I have chanced on a good
 thing, and,

"

"No gain

That I experience must remain unshared,"

"we, (including my fellow-thinkers & fellow labourers,) ¹⁰⁻
 feel that the country & indeed the world should have the
 benefit of educational discoveries which act powerfully as a
 moral lever; for we are experiencing a new life with the
 joy of the Renaissance but without its pagan lawlessness.
^{Being over} ~~We~~ are all much occupied with problems which concern the
 amelioration of life for "our poorer classes"; but we do
 not sufficiently consider that, given, a better ~~and~~ education,
 & the problems of decent living will for the most part
 be resolved by the people themselves.

Having already described, in sundry volumes, the
 principles which guide us I can do no more here than give
 a short digest of those which especially concern school
 practice; & indeed, it is a thankless & difficult office to
 announce these 'finds' which have come in one's way; if it

were not for a sense of public duty few persons would care to pose as discoverers; one thinks of the "Ointment of Lebanon!" But it is possible that if other persons who had chanced on these same principles & practices had made their discoveries known we should as a nation be in a better way to-day. Therefore let me trace as far as I can recall them the steps by which I arrived at a few of the conclusions upon which we are acting. While still a young woman I saw a great deal of a family of Anglo-Indian children who had come "home" to their grandfather's house & were brought up by an aunt who was my intimate friend. The children were astonishing to me; they were persons of generous impulses & sound judgment, of great intellectual aptitude, of imagination & moral insight. These last two points were, I recollect, illustrated one day by a little maiden of five who came home from her walk silent & sad; some letting alone & some wise openings brought out at last between sobs, - "a poor man - no home - nothing to eat - no bed to lie upon, -" & then the child was relieved by tears. Such incidents are common enough in families, but they were new to me. I was reading a good deal of philosophy & "Education" at the time, for I thought with the enthusiasm of a young teacher that education should regenerate the world. I had the direction of an Elementary School & a pioneer Church High School for girls at this time, so that I was enabled to study children in large groups; these children, also, were astonishingly intelligent, but children at school are not so self-revealing

as children at home; I began under the guidance of those Anglo-Indian children to take the measure of a person, & soon began to suspect ^{ed} ~~that~~ a fact that had dawned upon earlier educationalists, that children are more than we, their elders, except that their ignorance is illimitable.

One limitation I did discover in the minds of these little people; my friend insisted that they could not understand English Grammar; I maintained that they could & wrote a Little Grammar (still waiting to be prepared for publication!) for the two of seven & eight; but she was right; I was allowed to give the lessons myself with all the lucidity & freshness I could command; but their minds rejected the abstract conceptions proper to 'Grammar'.

however, But I was beginning to make discoveries; the second being that the mind of a child takes or rejects according to its needs. From this point it was not difficult to go on to the perception that, whether in taking or rejecting, the mind was functioning for its own 'nourishment'; that the mind, in fact, requires sustenance as does the body, in order that it may increase & be strong; but because the mind is not to be measured or weighed but is spiritual, so its sustenance must be spiritual too, must, in fact, be ideas (in the Platonic sense of images). I soon perceived that children are well-equipped to deal with ideas, & that explanations, questionings, amplifications, are unnecessary & wearisome.

Then arose the question - Cannot people get on with very little knowledge? Is it really necessary after all? My children-friends supplied the answer: their "insatiable curiosity" shewed me that the wide world & its history was barely enough to satisfy a child who had not been made apathetic by a sort of spiritual malnutrition. What, then, is knowledge, was the next question that occurred, a question which the ~~intellectual~~ intellectual labour of ages has not settled, but perhaps this is enough to go on with, that, only, becomes knowledge to a person which he has assimilated, which his mind has acted upon. Children's aptitude for knowledge & their eagerness for it made for the conclusions that the field of a child's knowledge may not be artificially restricted, that he has a right to & necessity for as much and as varied knowledge as he is able to receive; & that the limitations in his curriculum should depend only upon the age at which he must leave school; in a word, a common curriculum appears to be due, for all children up to the age of, say, fourteen or fifteen, framed upon that saying of Comenius, - "All knowledge for all men."

We have left behind the feudal notion that intellect is a class prerogative, that intelligence is a matter of inheritance & environment; inheritance no doubt means much but everyone has a very mixed inheritance; environment makes for satisfaction or uneasiness; but

education is of the spirit & is not to be taken in by the eye or effected by the hand; mind appeals to mind & thought begets thought & that is how we become educated. For this reason we owe it to every child to put him in communication with great minds that he may get at great thoughts; with the minds, that is, of those who have left us great works, & the only method of vital education appears to be that children should read worthy books, many books, should read & see & hear. *fresh music*

It will be said on the one hand that many schools have their own libraries or the scholars have the free use of a public library & that the children do read; & on the other, that the literary language of first-rate books offers an impassable barrier to working-men's children. In the first place we all know that desultory reading is delightful & incidentally profitable, but is not education, whose concern is knowledge. That is, the mind of the desultory reader only rarely makes the act of appropriation which is necessary before the matter we read becomes personal knowledge. We must read in order to know or we do not know by reading. As for the question of literary form, many circumstances & considerations which it would take too long to describe here brought me to perceive that delight in literary form is native to all of us until we are 'educated' out of it. A happy illustration reached me lately in the shape of classical tales, Bible tales, historical narratives, records of observations in natural history, all told at length with

the simplicity, directness, verve, & fluency proper to literature. The class of forty children ^{who had been} of whose work I have already spoken belongs to a school in a mining village; they got their knowledge direct from books, read consecutively all through, books of a certain calibre, not diluted nor explained nor illustrated nor handled in any way; & the great joy of both teachers & children in education of this sort was a revelation. This important experiment in the West Riding has ~~been~~ ^{been} by means of careful nursing been brought to a very successful issue by Mrs T Francis Steinthal, ^{Petrucci} ~~from the previous number of the "School"~~

I can imagine that the reader is somewhat in the position of the audience of De Quincey's young brother when he declared to them his ability to walk on the ceiling, - "& if for five minutes, why not for half-an-hour, for hours?" Whereupon they all cried out that it was the five minutes they were in doubt about.

In like manner the reader may say, - Guarantee to us the attention of our scholars & we will guarantee their due progress in what Colet calls "good literature". It is difficult to explain how I came to a solution of a puzzling problem, - how to secure attention. Much observation of children, various incidents from one's general reading, the recollection of my own childhood & the consideration of my present habit of mind brought me to the

~~conclusion that certain processes of the~~
 see preface. as natural to normal children as
 are certain stages processes of the digestive
 organs, & not only so, but that these ^{digestive}
 processes recieve interference from without

as promptly as do their physical counterparts.
 It became plain that interest, monopolizing
 attention, is as natural & as general among
 children as is a healthy appetite, & that their attention
 cannot be maintained, the teacher is due
 to some sort of mal-nutrition. It is easy
 to see how this brain covers the whole field of
 education, & I need only add that my
~~many inflexible facts~~ this ^{roughly} ~~conclusion~~ has been
 justified. It only remained to find out
 what intellectual dietary children require
 & in what manner spiritual food-stuffs
 should be secured to secure attention - that
 appetite of the mind. Surprising success
 has attended my efforts in these directions;
 children take what is given to them with
 avidity & delight; "Fatigue in or after school
 hours is unknown," "Studies are for delight,"
 & it ^{would} seem as if, not a science, but a philosophy
 of education were at last in sight.

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Introduction
to
the
History of the
United States

INTRODUCTION.

the active activities of ^{encl. as} ~~the~~
 today, gymnastics, dancing, games,
 swimming, etc., the practice of which
~~creation is necessary~~ ^{child}
 to result in an alert, vigorous and
 healthy body. ^{as well as the} ~~it also includes the~~
^{which is} ~~which is~~ ^{the} ~~the~~ ^{the} ~~the~~
 sensory training ^{as a} ~~as a~~ ^{to} ~~to ^{the} ~~the~~
 of the~~

in many a (boy) will feel by a good
 man & woman. No doubt the
^{authority} school or the agents of the parents in
 this matter of mental ^{or spiritual} ~~education~~ but
 parents are not permitted to ~~assign~~ ^{make me}
^{their} ~~assign~~ ^{other} duties to hands, however capable,
 they must envisage the situation, know
 what their children require & how those
 demands can alone be met. The
 involvement of parents in this matter
 has been objection to the cause of
 education; persons entrusted with the
 bringing up of their own children
 should be diligent readers, for however
 short a daily period, & through skimming
 that sort of reading induces activity &
 reflection in their own minds, should
 be in a position to know what their
 children require. If parents did their
 duty in this matter, ^{the} ~~the~~ ^{enlightened} teacher
 would no longer be handicapped by the fact

of the low authorities in marks, "book
 records," blackboard, examination
 successes & the like, ^{and other subjects of education} Parents &
 teachers alike ^{should} ~~would~~ recognize
 that the child must educate himself.
 But it is necessary for them to assemble
 many of our best books ^{now} ~~of the~~; that
 they should master ^{now} so as to be able to
 narrate a given section or chapter at
 a single sitting; that they should
 their knowledge at first hand, ^{from} ~~not~~ ^{from} ~~not~~
 diluted from the lips of a teacher; that children
 should undertake seriously the function of
 nourishing their own minds, because no
 one else can do ^{this} for them. But nature
 has provided them with a great desire for
 knowledge & with the power of employing
 attention, imagination, judgment, reason &
~~and~~ act on mental problems without
 voluntary effort on a child's part, pretty
 much as the digestive organs act on the
 assimilation of food.
 I have dwelt upon the two main functions,

of parents, ^{are to be} ~~those~~ of affording discipline
+ ~~maintaining~~ ^{sustaining} physical & spiritual,
to their offspring, ^{the} proper attention
of rest (sleep, quiet occupations) exercise
(physical drill, dancing; games, etc.)
+ change (from one occupation or subject
of study to another after a ^{of almost} ~~prolonged~~ ^{intermittent} period),
are equally important; but this
matter carefully regulated in most
Schools.

Most parents are aware that the most
valuable & necessary spiritual cultivation
for their children comes by means of
religion, & that their chief endeavor should
be to make known to their children, their
heavenly Father, through their Saviour with
Holy Spirit, the Father & Son of their
lives.

The Duties of
Parents to Their Children

A few weeks ago I had the pleasure of visiting the
 of the Communist School in the West. Finding ^{that} ~~which~~ ^{the} ~~school~~ ^{has}
 adopted this ~~common~~ ^{the} ~~instruction~~ ^{the} ~~method~~ ^{the}
 enthusiasm & delight of the teachers, their
 keenness of intellectual joy in their work,
 their faith in & delight in their children
 were just to see. The children themselves
 were a revelation; their attention was absolute
 & absorbing; ~~but~~ ^{they} ~~power~~ ^{could} of telling what they
 had heard or read in fluent & rather
 literary English; ~~was~~ ^{was} ~~surprising~~ ^{surprising}; they
 were as freely over their ~~work~~ ^{work} & delighted
 as much in the ~~school~~ ^{school} of a ~~book~~ ^{book} as a
 healthy child ~~does~~ ^{enjoys} over his dinner.
 Parents who read these words, see to it
 that your children get enough mind-stuff
 to feed on at school. Teachers will be
~~very~~ ^{happy} ~~to~~ ^{to} find that you
 care that you want for a satisfying curriculum;
 & it is something to be able to declare that
 the golden rule ~~is~~ ^{is} ~~being~~ ^{being} ~~applied~~ ^{applied} to the
~~school~~ ^{school} ~~that~~ ^{that} ~~has~~ ^{has} ~~been~~ ^{been} ~~discovered~~ ^{discovered} ~~is~~ ^{is} ~~being~~ ^{being} ~~applied~~ ^{applied} to the

Delight ^{of a child} ~~in the~~ ^{of families &}
~~scenes of schools.~~

Imbued with the great spirit of
 as found in books; noble pictures are
 like sunshine, meant for the joy
 of us all; the wail of the birds, the
 joy of the flowers are openings laid at
 every door, if that door of the closed mind
 has been opened by education; and should
 the vital mind be conducted according
 to that Golden Rule, the great of all education
 from common sense ~~downward~~ to the earnest
 schoolmaster ~~in~~ ⁱⁿ ~~the~~ ^{of our own day,}

but we may say Eureka! we have found it.

Some thirty years ago Lucas Goodenough enough to discover the psychological principles upon which the mind works; of course no one can find a thing unless it is there, & the discovery is largely a matter of chance. Well today, I am able to tell you of a large Society with branches all over the Kingdom where "thoughtful parents, ~~and~~ eager to do their best for their children, may get into touch with other parents & friends who believe that the mental bringing up of children is the world's chief concern. One of the functions of the P.M.U. is to make known that every teacher should teach less & children that to know more." & by way of illustration, we have a big of School of some 2000 children ^{working} in hundreds of families & scores of schools are doing work they delight in according to the method.

X. A. H. Barrett

